

Signs of the Times

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Aviators are demonstrating daily, in various parts of the world, the stability of different makes of planes, as well as their own skill and daring. Not long ago a Caproni army plane flew under the center span of Brooklyn Bridge. A portion of New York's famous sky line appears in the background. The feat is said to be exceedingly hazardous because of the stiff winds and cross currents in the air above East River. Another daring flyer has piloted a machine from England to Australia via India and Malaysia. The report of the department of civil aviation in England records 21,000 flights and 52,000 passengers carried between May and November, 1919, with only thirteen accidents. A fast mail service between London, Paris, Brussels, and Amsterdam is expected shortly. In May of this year, mail service by airplane is promised between New York and San Francisco. © International

OUR HERITAGE OF LIBERTY



AMBITION and dread alternately are working upon the universal human mind. The world is troubled in spirit. Reacting from the strain of war, it is like a mental patient who sees sights and hears sounds. Unseen forces are at work. Nations are drunk with new-found hopes. They are resentful of foreign aggression. Invisible principalities and powers have aroused the fears of man to a supernatural point, and humanity seems to shrink before the menace of something worse than German *Weltherrschaft*. Whither will the surge that now is rolling through the human breast, carry us? Shall the world lapse again into the tyranny of monarchy? Shall it cascade into the tyranny of Bolshevism? Or, worse than all, shall we see repeated the horrors of a union of church and state?

By Benjamin G. Wilkinson

There are interpreters at hand. There will be interpreters at hand. It will pay us to pause and contemplate again the history and institutions of American liberty. In so far as we neglect these, just so far shall we lose sight of the bright light which was set up at the beginning of our pathway. We need a recurrence to fundamental principles, for the world never saw before, and never will see again, a better life line thrown out to the peoples of earth to guide them through troubled periods and counsel them in times of peace, than was given in America's heritage of liberty.

An atmosphere of liberty hung over the early American settlers. The fury of opposition to their faith which they had encountered before leaving the shores of Europe had aroused their intellects. Like David's exiled band, they

had fought so long that their soul clung to the convictions which had been their weapons of war. They had intrusted their lives to the rugged elements in their endeavor to find a spot where the long arm of hierarchy or tyrant would fail to oppress. As true Englishmen, they loved the atmosphere of liberty which they had won, and so long as they were left undisturbed in the enjoyment of this, they preferred to remain under the government of England.

If you will carefully scan the names of those who signed the Declaration of Independence, you will note that only one name is given to which is attached the place of residence. That signature reads, "John Carroll of Carrollton." The story surrounding this fact declares how paramount in the breasts of the founders of this government was their love of liberty. When he had signed his name, some one said to John Carroll: "There is another John Carroll. The king of Eng-

land may punish him and not you for this signature, if he succeeds in crushing the Revolution." John Carroll replied by seizing the pen and adding, "of Carrollton," saying that he wanted the world to know which John Carroll it was who was declaring for independence.

A new vision had descended to earth in the Magna Charta, and it now nestled in the bosom of the Pilgrims and Puritans. They felt they had a message for the world and a mission to fulfill. There was no reason why England could not cooperate. To do so, however, meant a change of face to the existing order of things. King George, a foreigner and an autocrat, with little knowledge of an Englishman's love for liberty, was not ready to join hands with the new movement; so he declared the innocent guilty. To restrain the too active child, he threatened. America remonstrated. King George, like the Bourbons, could learn nothing and could forget nothing. As the Declaration of Independence says, "The history of the present king of Great Britain is a history of repeated injuries and usurpations, all having in direct object the establishment of an absolute tyranny over the states." Debates passed into clashes; and clashes passed into war. The spirit of tyranny had not power to stand against the push of freedom; the bodies of mercenaries fell back before the bodies of freemen, and American independence was achieved.

A NEW BIRTH OF FREEDOM

The Declaration of Independence announced and the Constitution ratified what the new champion of liberty proposed to guarantee.

They first proposed absolute freedom of religion. The world was amazed to note that for the first time in history, the fundamental document of a land guaranteed to the individual, freedom to worship as his conscience led. The written and unwritten significance of the first amendment to the Constitution is tremendous. The founders of the republic did not place this article there simply as a reminder of past history; they created it as a bulwark against the terrible struggle which lies just ahead.

Religion, they declared, is above and outside of civil laws. Human law, outside of the affairs of this life, is struck with ignorance; it therefore neither knows nor comprehends religious life. While society cannot champion a dogma, it can and must protect liberty of worship. How can we impartially judge a Jew before a jury composed of Christians and atheists, if matters of religion hold a determining influence? Religious liberty, then, is a heritage which Americans should fully understand and sacredly cherish. Back of the unrest which has struck the Orient, back of the economic pressure under which the whole world suffers, and back of the sullen resentment of jaded minds, run the deep religious fanaticisms which have not yet broken forth. America at least, if not the world in general, needs a re-dip in the majestic teachings which centuries of sufferings produced and focused in the first amendment to the Constitution.

The colonists had been comforted in times of trial and persecution. They had dug down to rock-bottom principles which sustained their courage and inspired their hope. They determined to

cast these into a constitutional mold in which they would form a state capable of resisting alike the tyranny of the throne and the tyranny of the gutter. They knew that which all learn sooner or later, that the arrogance of ignorance can become as intolerable as the arrogance of wealth.

Up to 1789, governments, generally speaking, had been founded upon the theory that all sovereignty resides in the king, and that authority proceeds from the throne to the people, rather than from the general public to the executive

of these principles would correct all irregularities.

For this reason, it would be impossible for either Bolshevism or militarism to quell the American people, or even the world, as long as the Constitution held sway. Granted that the hundred millions of the United States will not turn red, Congress cannot be supplanted by soviet government, the Stars and Stripes displaced by the red flag, or marriage, by the nationalization of women.

As to militarism, the Declaration of Independence cried out against King George, "He has affected to render the military independent of, and superior to, the civil power." The founders of this government had read how Roman emperors were made and unmade by the Prætorian Guard; how the noble possibilities of that empire degraded when the control of things passed into the hands of the soldiery; and how the normal processes of government reeked with wretchedness, destitution, and chaos. The records of suffering in different nations lay before them; and they determined that in this country, the military should always be subordinate to the civil. Therefore the commander in chief of the army and the navy must by the Constitution be chosen, not by the nation at arms, but by the nation at the polls.

If the American people stand, it will be because these principles make them stand. Mere numbers of human bodies do not count. The principles sure to win must be traced back not to majorities but to God. Omnipotent energy yields its strength when the individual is true to the leadings of Providence. Against insurrection within and invasion without, we may successfully urge our heritage, as guaranteed in the Declaration of Independence and the Constitution of the United States.

A Lesson from Moses

"It came to pass in those days, when Moses was grown, that he went out unto his brethren, and looked on their burdens: and he spied an Egyptian smiting an Hebrew, one of his brethren. And he looked this way and that way, and when he saw that there was no man, he slew the Egyptian, and hid him in the sand." Exodus 2:11, 12.

A young man who had been feeling very much discouraged over some of his shortcomings and mistakes, thought of these verses, and saw at once a lesson for himself in the experience of Moses.

The two verses tell how Moses, forty years old, desiring to begin the work of delivering his brethren from Egyptian bondage, made the terrible mistake of taking a man's life. Yet God did not forsake him, but in the succeeding forty years, prepared him to lead Israel out of Egypt. God used him as an instrument in His hand to perform a mighty work.

Sometimes a person may feel that he has made an irretrievable mistake; but he should not give up. Trust in God, take courage anew; and with whatever He gives to be done, He will also give strength and wisdom with which to do it.

RAYMOND CALES.

THE business failure is not nearly so bad as the spiritual failure.

M. A. HOLLISTER.



*I will start anew this morning with a higher, fairer creed;
I will cease to stand complaining of my ruthless neighbor's greed;
I will cease to sit repining while my duty's call is clear;
I will waste no moment whining, and my heart shall know no fear.*

*I will look sometimes about me for the things that merit praise;
I will search for hidden beauties that elude the grumbler's gaze.
I will try to find contentment in the paths that I must tread;
I will cease to have resentment when another moves ahead.*

*I will not be swayed by envy when my rival's strength is shown;
I will not deny his merit, but I'll strive to prove my own;
I will try to see the beauty spread before me, rain or shine;
I will cease to preach your duty, and be more concerned with mine.*

—British Weekly.

officials. They determined to change this, to begin a new order of things. They considered the God-given rights of the individual superior to any authority vested in governments. Amendment nine of the Constitution declared, "The enumeration in the Constitution of certain rights shall not be construed to deny or disparage others retained by the people." Whatever rights the government had, these were surrendered to it by the people to use for the benefit of the people, but not for misuse. If tyranny should arise, the people would be confronted by the sense that the guilt was not theirs, and they possessed the right of redress. Thus they guaranteed to us what was best and abiding. A faithful observance



The Menace of Greed

By CHARLES T. EVERSON

ACCORDING to the statement of the American Economic League, Mr. Rockefeller's fortune now amounts to more than two billion dollars. One noted writer has said, "He has more real power than any ruler now living."

This entire fortune has been accumulated during the lifetime of the man, who is still among the living. Andrew Carnegie, who just died, worked as a telegraph messenger boy for two dollars a week at the beginning of his career; but before his death, he had acquired over half a billion dollars. Sixty years ago there were two millionaires in America. To-day there are over twenty thousand. Almost every town of any considerable size boasts of at least one. Millionaires have become so common that a few years ago when one died in Philadelphia worth twenty million dollars, his death was dismissed with a notice about two inches long.

Mammoth fortunes are given as a sign of the end of time, in the prophecy of James 5. Verse 3 reads, "Ye have heaped treasure together for the last days." As contrasted with the past, these fortunes can surely be said to be heaped together. In the days of Rome, any man who possessed great wealth was said to be as rich as Croesus, who was rated as being fabulously rich, yet he was worth only about fifteen million. And this fortune was acquired by inheritance, during a long period of time; but the multimillionaires of to-day have heaped together countless wealth in a lifetime.

A NEW CONDITION

The mere possession of great wealth would not necessarily constitute a sign of an approaching crisis, had not serious problems arisen in connection with their acquisition. James 5: 4 says that the fortunes have been made possible by the wages of the laborers being kept back by fraud.

It has been objected that these conditions have always been present in the world, and that the prophetic utterances are not any more applicable to our generation than to the days gone by. I affirm that we are living under conditions

"The Golden Rule is still the best commercial yardstick; and on that account, the more the Bible gets into the social, economic, and business life of to-day, the sooner and surer the present distrust, discord, and unrest will be dispelled. I do not hesitate to say that the principles of the religion of Jesus Christ and the Bible applied to the need of these desperate days of peace is what the whole world is waiting for."—John Willis Baer.

that have never obtained before on this globe. A few decades ago, all the labor problem there was in this country was confined to a few laborers who met at the general store and whittled sticks and talked about crops. The clothes and shoes were made by the good housewife and the husband respectively, and factory problems were unknown.

But to-day thirty thousand men work for one concern, the Western Electric Company of Chicago; and there are other firms that employ as many and more under one roof. With so many men congregated in one place, kept informed by labor agitators, and reading the things that are up to the minute in the newspapers, the labor question is a very different one from anything of the past. With over three million members in one labor fraternity, the American Federation of Labor, we have the strongest front presented by labor that has ever been known since the world began. Labor is organized in almost every land in the world. With the momentum that labor is gaining from its part in the war, its demands are becoming louder and more insistent.

Capital is becoming more anxious and more alarmed as the new developments begin to show that the laboring man is determined to come into his own, and that he is about to break in the door if it does not open to him. Judge Gary, the chairman of the great steel trust of America, in addressing a company of bankers in New York City, said: "I tell you, gentlemen, there are things being said nowadays which are very similar indeed to things said just before the French Revolu-

tion. I tell you the spark may yet make a flame, and that soon. I have an especial reason for saying this, a reason that affects you and me. Men of great power and influence in the affairs in the country have not all of us done the fair thing. It is imperative that something be done to improve the conditions of mankind. Can we not ourselves do something to improve that condition? Let us not be resentful towards criticism, but let us benefit by it. I say it is not only good morals but good policy, likewise, to improve these conditions. Unless capitalists, corporations, rich men, powerful men, themselves take a leading part in trying to improve the conditions of humanity, great changes will come, and they will come mighty quickly, and the mob will bring them. I appeal to you that in your dealings with men under you, you take great care to be sure that you are doing the square thing."

CIVILIZATION IN DANGER

This statement made by Judge Gary sounds more like an extract from a speech of a socialist agitator on the street corner than like an appeal from America's greatest financier talking to a company of great New York bankers, yet it is but a straw showing which way the wind is blowing.

Mr. Lloyd George, the premier of England, in discussing the labor question with a large audience composed of miners, said, "Civilization is in danger of being dashed to atoms;" and the late Colonel Roosevelt, when confronted with the chaotic conditions that obtained in the world, proposed a getting together of the discordant factions in an endeavor to reach some friendly solution. Some persons suggested to Mr. Roosevelt that his plan seemed Eutopian; to which the Colonel replied, in his characteristic style, "It is either Eutopia or it is hell."

In addressing the Central Republic Club of New York City, I made use of this statement of Colonel Roosevelt's. I said, Suppose all measures of Eutopian nature should absolutely fail, and the world were confronted with nothing but

what Mr. Roosevelt designates as hell; what would become of us? I told this audience, composed of some of the finest minds of the American metropolis, that if this world were to go bankrupt, and civilization were on the verge of returning to barbarism, the God who made the

world would step in and take charge of affairs Himself. He would appoint Jesus Christ as the receiver of the old bankrupt world, and He would take it over and remodel it into the kingdom of our Lord and of His Christ, and He would reign forever and ever.



THEN and NOW

*The World's Fireproofing
No Better than Its
Waterproofing*

By Robert B. Thurber

WITH remarkable insight into human experience, some one has said, "History repeats itself." Christ also said that, when He drew this parallel: "As it was in the days of Noe, so shall it be also in the days of the Son of man." The Bible tells of two great world destructions, and gives a history of one and a prophecy of the other. The narration of the essential features of both of these catastrophes can be given in one story by changing the word "water" in one to the word "fire" in the other. Specifically, the destruction of the world by water in Noah's day, and the destruction of the world by fire in our day, are counterparts in causes, courses, and consequences.

Here is the picture: A God-lost people almost completely ruled by their own passions and pleasures. The very nature of their lawless lives would lead, in time, to the utter extinction of their race. To save them, God speaks through a few of their number, the least depraved of all, and shows the way out. That the earth itself and the comparatively innocent may not suffer, a way of escape is provided, simple and plain to all. The world is to be freed from its blighters, and a new start is to be made with a few who themselves assent to the plan, and who are willing to bear the suffering and run the risk.

THE SCOFFERS

These few sound the warning of impending death; but they are met with indifference, the safest weapon of the prejudiced and satisfied. Why, the improbability of a change in the temperature or the weather when they have followed a fixed routine for so many centuries! Is not this a prophecy of the impossible? For how can water cover the earth when there isn't enough of it

to spread knee-deep over the surface? And isn't this the day of fireproofing and effective fire-fighting apparatus?

Noah was the great "calamity howler" of his day. He was so pessimistic that he could see nothing but rain clouds. Yet time proved him right, as it always does those who sound God's prophecy. The antediluvians counted their ages by centuries, and it would seem that they lived long enough to be wise, but in reality they lived long enough to be fools. "There is no fool like an old fool," says a proverb; and a sinner whose age spans nearly a millennium is thrice a sinner.

The anti-conflagrationist of to-day claims to have inherited all the experience-knowledge of past ages, and is said to be "weaker but wiser." Yet, generally, what we possess to-day is knowledge rather than true wisdom; and an educated scoundrel is thrice a scoundrel.

WHICH IS WORSE?

The historian of that ancient day did not go much into detail as to what the exact conditions were that brought on the Flood, and Jesus adds some facts in the New Testament record. But what the old chronicle does state is most eloquently descriptive of a most desperate condition of affairs. These expressions occur: "The earth . . . was corrupt," "The earth was filled with violence," "The wickedness of man was great," "Every imagination of the thoughts of his heart was only evil continually." Few conditions in the world's history, even though local and temporary, call for such extreme statements as these to describe them adequately. And can it be that our eyes, which are soon to view the coming of the Son of man, will witness such awful depravity as that which Noah saw?—We are seeing it, or will see it,

even to a greater extent; for the conditions of modern living, where vast multitudes are gathered in small space, make it possible for violence and corruption and evil thinking to run fiercer riot than ever before.

It is necessary to keep in mind, when drawing a parallel between our age and that of Noah, that in ancient times—as even to-day in many Oriental countries—the people were more simple and open than they generally now are. Both good and bad were on the surface. Hypocrisy had not reached the high art it has now reached. At least, the Bible called sin by its right name; and that is why some of its direct language is so shocking to modern "itching ears." Our "forbidden subjects" were topics of free conversation then.

PLAGUE SPOTS UNDERNEATH

And this very fact leads many people in the year 1920 to believe that men are not as wicked now as they were before the Flood, when the truth is that they simply seem less wicked, since the results of evil are not flaunted in our eyes. Family pride hides many an open sore. Modern dress covers up millions of deformities. Our asylums and hospitals remove uncounted pitiable and disgusting scenes from our eyes. It is not surprising, then, that we think we are better than we are. But the divine scrutiny gives us a true picture of ourselves.

It takes extraordinary conditions to reveal ordinary evils in this world. The recent great war found festers innumerable underneath a fair skin. The examining surgeons of the army saw humanity from the inside, physically. They tell tales of unbelievable diseases and corruption, and that, too, in a very large per cent of the men who presented themselves. And it is noteworthy that only those who are the "flower of manhood" were called to appear for examination. What about the others? This has awakened us to the rottenness of our generation; but peace will lull many to sleep again, while the vices and diseases of the army camp fasten themselves upon the world as never before. Venereal disorders, the white plague, the drug habit, and scores of other incurable maladies are running rampant in the bodies of men. While mongers of sensationalism, thrills, and speed, shatter the nerves of the race, the panders to passion, pleasure-love, and brutal instincts would lower us to a level below the beasts. No one is immune. We do not need to be buzzards or hyenas to find corruption in the world to-day.

HATES NATURAL HARVEST

The conditions described in the foregoing paragraphs drive men to desperation. Overdeveloped passion demands satisfaction. Satisfaction costs money. Out of this grows greed for gain. And greed is the great cause of war. War breeds violence. And never did war out-violence violence as it has in the last five years. Unrelenting hate and blind revenge have been fed as daily food to millions of babes; and thus the future presents a blacker aspect than the past.

The comparatively peaceful peoples of heathen lands have obtained visions of violence from their Christian brothers, and now turn back to their homes versed

(Continued on page 18)



All things in the natural world symbolize God, yet none speaks of Him but in broken and imperfect words. The mountains are grand, but God is infinitely sublimer than the mountains.

The Speaking Word

"God, having of old time spoken unto the fathers in the prophets by divers portions and in divers manners, hath at the end of these days spoken unto us in His Son." Hebrews 1:1, 2.

WHILE the eternal purpose was contained in the promise made to Adam, that the Seed of the woman should smite the head of the serpent, that was one of the "portions" that man could not fully grasp. Through the ages since, the revelation of the Seed of the woman has been augmented; but not until He appeared, could we fully understand the marvelous design and purpose of God.

So with all the "portions" of truth which God gave from time to time throughout the New Testament. The new revelation was so much more distinct, so much more complete, so definite and plain, that inspiration could say of the new, in contrast with the old, that "the mystery which for ages hath been hid in God" (Ephesians 3:9), "the mystery which hath been hid for ages and generations," has now "been manifested to His saints." Colossians 1:26.

Truth in the Old Testament appears fragmentarily in successive "portions," in revelations for particular times; but in the New, it comes as a mighty sunburst of glory, fully revealing the character and purpose of God.

But while we note the contrast in the manner of speaking in the Old and in the New, we must not forget that in both, the same God speaks. The New Testament is the fulfillment of the Old, the Old is the prophecy and the promise of the New. One unfolds the other.

By LUCAS A. REED

Without the Old, the New would be abrupt, lacking the development of truth the mind requires. Without the New, the Old would be unfinished, and incomplete.

ITS INFINITY

Christianity did not begin with Christ in the flesh. It began at the fall, when the plan of redemption was announced in the promise of the Seed of the woman. But much of that plan was hidden in God. It was thus, in large measure, a mystery, whose unveiling was reserved for this later time.

It is true that Christ in His divine nature did speak anciently, but not as later in person. John 12:41; 1 Corinthians 10:4, 9; John 1:14. The proof texts we cite for this fact are all from the New Testament, which shows that not until the new revelation comes do we realize that He with whom we have to do is the Son. While the word of Christ was incarnate in other men than Himself, it was subject to the limitations and conditions of such men. When He Himself came in the flesh, He for the first time made that complete and perfect revelation which the plan of God and the needs of man compel.

And thus God has spoken.

Speaking is the means of communion. Before sin came, God held unbroken communion with man in Eden. When disobedience separated man from his Maker, and man no longer desired communion with God, but was afraid, and hid himself in dread, God did not leave him to his sin and consequent ruin. Had God kept silence then, it would have meant our eternal separation from Him.

But God speaks. He follows man through all his sad experience. He spoke in times past to the fathers by the prophets, and now He has spoken to us by His own Son. This is the unveiled love and mercy of God. He follows us through all our wanderings. He would fain bring back the prodigal to the Father's home. He seeks the straying sheep.

A SATISFYING WORD

God breaks the silence. Had He not spoken, there would have been nothing of hope for us. Nature, it is true, speaks of God; but to sinners, the voice is not clear. All things in the natural world symbolize God, yet none speaks of Him but in broken and imperfect words. The mountains are grand, but God is infinitely sublimer than the mountains. He is grander than the storms, sweeter than the perfume of the flowers and the nectar of the choicest fruits. He is truer than parents, and more loving than lovers. And Christ, on an equality with God, can

reveal the Creator. He is in the bosom of the Father. He can and does declare Him. God Himself speaks in His Son.

God speaks. Only God can satisfy us. Without Him, there are unspoken desires and longings, though we know them not for what they are. The whole world seeks for satisfaction, and must be forever in unrest unless it rests in Him. He is the desire of all nations, though they may not know it. The Son fully represents the Father. In the Son, God Himself speaks.

What an influence words may have to change men, to change conditions, to rearrange life and produce action! The Civil War was fought and won in the Lincoln and Douglas debates, before ever we had a civil war, because it settled in the minds of thousands the question of slavery and union. Luther won the Reformation when he stood before the mighty ones of Rome and uttered the words: "Here I take my stand. I can do no other." If men's words can do this, how much more God's words!

But God's words are the words of the Creator. They are creative. They give what they promise. His commands are enablings. They produce what they exact. With such a word of power, God speaks in His Son. His decrees He speaks to our wills. His wisdom He presents to our intellects. His love He gives to our feelings. Nothing else could make man full. It pleased the Father that in the Son "should all fullness dwell." "And of His fullness have all we received, and grace for grace." Colossians 1: 19; John 1: 16.

"THE WORD BECAME FLESH"

It is Christ who speaks the words of God. He comes from the place of life to impart the life more abundant. He comes from the place of power to impart eternal power. He comes from the place of glory to lead us back to His own transcendent glory.

But the responsibility grows upon us. Those who rejected the word of old did not escape. "Every transgression and disobedience received a just recompense of reward." Hebrews 2: 2. "If they escaped not when they refused him that warned them on earth, much more shall not we escape who turn away from Him that warneth from heaven." Hebrews 12: 25. God speaks with added emphasis. He makes "in these last days" one tremendous final effort. "This is My beloved Son; hear Him."

"Hear Him." Speaking demands a hearing. God's speaking to us demands our hearing Him. It is but respect on our part to listen. The more we think of a speaker, the more we show him respect by attentive listening. God now speaks through His Son. But God has not always received much courtesy from man. He has sent many servants, and the rejecters of His authority and grace "beat one, and killed another, and stoned another." Still God's mercy endured. "Again, He sent other servants more than the first: and they did unto them in like manner. But afterward He sent unto them His Son, saying, They will reverence My Son." Matthew 21: 35-37.

Yes, God sent His Son. But did they reverence His Son?—No; they cast Him out of the "vineyard," and killed Him.

But though knowing that the nation chosen of God would refuse Him, God nevertheless sent His Son, and He sent Him not in vain. Some heard Him. Some even now, in all the earth, of every nation, kindred, tongue, and people, hear Him. And now, as ever, His word gives life. "This is My beloved Son," says God. "Hear Him."

We hire a teacher when we want to learn another language. He must be one thoroughly versed in the foreign speech. He must also understand our own language. He uses the language we know, to teach us the language we do not know. Thus Christ comes to teach us the language of heaven, the speech of God. He understands both our language and the words of God. He instructs us; and who teaches like Him! He speaks as never man spoke. This is God's beloved Son. Hear Him.

INFINITELY POWERFUL

God talked to Adam; you ask, "Will He talk to me?" God talked to Abraham; you ask, "Will He talk to me?" God spoke with Moses; you ask, "Will He speak with me?" Yes, in His Word, He speaks. By His Spirit, He holds converse with man. "He that is of God heareth God's words." "My sheep," says Christ, "hear My voice, . . . and they follow Me."

All through the Bible is God's speech to man. How few read it! And of the few who read it, how often they neglect

choose between mathematics and the consolations of Christ, I know what that choice will be; and I can, for all that, reckon my profit in having Him. Mathematics is but the accuracy of God expressed in human symbols and figures; and if I could not know for a time the accuracy of God in balancing worlds, in Christ I could know God's accuracy in keeping faith with His child.

Mere chemistry cannot silence a guilty conscience. If I must, to win Christ, remain for a period in ignorance of the fact that hydrogen and oxygen combined produce water, yet in Him I would know that His blood washes away the reddest sins, and makes them white as snow; and that would be more than chemistry.

ABIDING TO ETERNITY

I could be a fool for Christ's sake, if need be. Yet the Christian cannot be ignorant, for in Christ "are hid all the treasures of wisdom and knowledge" (Colossians 2: 3), and He "is made unto us wisdom" (1 Corinthians 1: 30). Let us choose the essential knowledge at all hazards, and all else will be ours.

It is to leave us not in ignorance that God speaks. He sends the knowledge. He gives the wisdom. He says, "Let there be light."

God, who spoke in times past, speaks again in these last days; and He chooses His ablest mouthpiece. He speaks in His Son, the only beloved. Hear Him.

And this is God's final speech. It is, as we say sometimes, "the last word." We may end a discussion by saying: "I have said my say. This is my last word." And in our action, there may be something of the arbitrary. But when God, in His Son, gives us His final message, there is, in His course, nothing of the arbitrary, for even God can do no more. Solemn fact! God exhausts His treasures to win men. He has done all that infinite wisdom, unmeasured power, and unfailing love can do. If the universe should stand for millenniums, it could not add any further weight to the message. If men now turn away from the Word, not even a miracle of God will make them hear. If they hear not this Word, neither would they hear though one rose from the dead.

This is the sovereignty of the will as given to us of God. God respects what He has implanted in us. He gave us the right to choose; and even though we reject Him, He will not invade our right. He lets us choose even against Him, if we will.

But His love devises all the means of His grace to woo and win us. And He tells us He has now done all that an infinite God can do. He has sent His Son. He has kept back no word that would help us to understand. He has refrained from no gift that would assist us to find our way to Him.

He used various means, in time gone by, to reach men. Now, however, He has employed His most precious measures at the last. God's word is final. He has spoken to us "in the last days." And they shall be our last opportunity to hear His words of mercy, if we reject what He says in His Son. God forbid that we should refuse Him who speaks from heaven. This is His beloved Son. Let us hear Him.

Sing by the Way

Sing in the morning's glory,
Sing in the noontide heat,
Sing in the shaded gloaming,
When day and darkness meet!
Sing when the heart is saddest;
Sing in its glad delight;
Sing, for the Lord has promised
Songs in the darkest night!

Sing when the soul is burdened
With thoughts of coming pain;
Some other heart in sorrow
May catch the sweet refrain!
Sing as the days pass onward,
Till life becomes divine;
And then the angel chorus
Will be your song and mine!

R. HARE.

it! Some men for years have studied the slime and the ooze at the bottom of the sea, with the vague hope that they would find a substitute for the Creator of life. Shall we study slime instead of the Word of God? Shall we study the language of animals, the gibberings of an ape, and not study the words of God? Shall we study the structure and habits of earthworms, and not the voice of the Spirit?

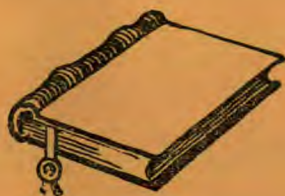
If I must choose between modern science, with its smack of atheism, and the words of God as spoken and revealed by Christ, let me have the latter and go ignorant of the first. My ignorance will be but for a little period. Better to know a little that is true, than much that is false.

Mathematics cannot heal a broken heart, though it may reckon in figures my earthly profit or loss. If I must

The Christian's Initial Sacrament

*Who Shall Receive It?
How Shall It Be
Administered?*

By
William G. Wirth



A CHRISTIAN is one who is Christ's man or Christ's woman. That is the meaning of the word "Christian." As Christ did, so must the Christian do; as Christ lived, so must the Christian live. Says John, "He that saith he abideth in Him ought himself also so to walk, even as He walked." 1 John 2: 6. And Peter has the same principle in mind when he writes, "Even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Peter 2: 21. One of the "steps" of Christ in His walk among men was prayer; therefore the Christian prays. Another of the "steps" of Christ was the study of the Scriptures; therefore the Christian studies the Scriptures. And when we find that the Saviour was baptized, shall we say that we are not to follow in this step also?

We sometimes hear it said, however, that baptism is unnecessary; that all that is required is that we believe on the Lord Jesus Christ as our Saviour, and we shall be saved. Let us read one of the incidents in our Lord's life: "Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade Him, saying, I have need to be baptized of Thee, and comest Thou to me?" Mat-

thew 3: 13, 14. Were not these words of John perfectly natural? Had we been in John's place, would not we have raised the same objection? What! The world's Redeemer, the perfect Man, asking for baptism! Surely if anybody could be excused from this ordinance, it was Jesus. But notice Christ's reply. "Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfill all righteousness." If Jesus was baptized, there is no one who does not need to be baptized; no one who professes to follow Him can be released from this obligation.

SYMBOL OF REGENERATION

The words of Christ to John, "Thus it becometh us to fulfill all righteousness," indicate that Christ realized that His life was to be the pattern life for men. Consequently it was necessary for Him to manifest in His life all that was required of the righteous. This makes the obligation of baptism still stronger; for with the pattern before us, there is no mistaking our duty. With this understanding, we can appreciate the charge of Christ to His disciples in their great missionary commission: "Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father,

and of the Son, and of the Holy Ghost." Matthew 28: 19, margin. A disciple is one who follows his master and does the things his master does. Our Master was baptized; and because of this, He left the command that we, His disciples, also be baptized.

What a beautifully significant institution is baptism! It is a symbol, a sign, a representation, of the death and resurrection of our Lord as applied to the believer. Jesus died, went to the grave, with the condemnation of sin upon Him. When He arose from the grave, He no longer was under the condemnation of sin, but He came from the tomb free in righteousness. So it is with the believer. In baptism, he shows the death of his life of sin through the expiation of Christ, the death of the life of condemnation which he lived before conversion, and the coming forth of his life of justification and sanctification after conversion.

"What shall we say then? Shall we continue in sin, that grace may abound? God forbid. How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into

(Continued on page 14)

In This Generation

Spectacular and Supernatural Displays Usher in History's Last Epoch

By ARCHER V. COTTON

IF a very dear friend whom you had not seen for a long period of time should write you that he or she would shortly pay you a visit, you naturally would feel interested and happy. Perhaps the one who was to come would be a father or a mother, a brother or a sister, whom you had not seen for years, and you would expect him or her on a certain day. The promised visit would be a topic of conversation at every meal. Preparations would be made to make the occasion most pleasant. Nothing would be overlooked. On the other hand, indifference on your part would indicate a lack of love.

Jesus, the best friend mankind has ever had, has caused His amanuensis to write His promise, whereby we might know when His return to earth would be very near. When He comes, He will take His friends back with Him to His Father's house. Every true friend of His will be interested; and as the day draws nearer, it becomes a topic of increasing interest. He has not left us in darkness concerning the time, but has caused to be written sure promises by which we may know when the event is near.

DOUBLE PROPHECIES

But a few days before the annual Passover feast, Jesus, when His attention was called to the buildings of the temple, declared the time would come when there should not be one stone left upon another. When He was alone with the disciples, they said to Him, "Tell us, when shall these things be? and what shall be the sign of Thy coming, and of the end of the world?" Matthew 24: 3. Jesus then foretold a series of very interesting events, beginning with their day, and extending on down to the end of the world. He said there would come false Christs and false prophets, wars and rumors of wars, earthquakes and pestilences, famines, persecution of the believers. He foretold the fall of Jerusalem, and the destruction of their beautiful temple. He gave His followers a warning sign, that they might flee from the city, and escape the suffering brought on by the siege of the Roman armies.

Josephus, a contemporaneous Jewish historian, who was present while the Roman legions were laying siege to the city, has left a complete account of the siege. He tells how, at the opportune time, "many of the most eminent of the Jews swam away from the city as from a ship when it was going to sink." This shows how literally our Lord's warning to His followers was fulfilled: "Let him which is on the housetop not come down to take anything out of his house: neither let him which is in the field return back to take his clothes." "But pray ye that your flight be not in the winter, neither on the Sabbath day." The Arch of Triumph erected in honor of Titus because of his victory over the Jews is still standing in the city of Rome, and is a mute witness to the fulfillment of our Lord's prophecy in the destruction of Jerusalem, with its beautiful temple, and the captivity of the Jews.

Jesus then tells of the long period of tribulation through which the true Christian church should pass—the Dark Ages of pagan and papal intolerance. History verifies the prophecy. Throughout the long, dark centuries, the little gospel light at times nearly went out. Thousands of true believers went down to martyrs' graves.

Concerning that period, Jesus said: "Then shall be great tribulation, such as was not since the beginning of the world

THE OLD COUNTRYMAN: NEW YORK.

WEDNESDAY, NOVEMBER 20, 1833.

OF THE

FARMY HALL DEBATE.

On Sunday Afternoon next, at three o'clock, with the permission of my HEAVENLY FATHER, and at the invitation of Man, the Subscriber intends to advocate the AFFIRMATIVE of this Interrogatory—(which is the proposed question for discussion)—

"Are the events that occur in this World, controlled by an overruling Providence, or are they the effects of inherent Natural Principles."

In all meekness, in all sincerity, in all holiness, and with all fervor, (resting alone for Assistance from ABOVE) does the Subscriber prepare for the combat, which has been proposed.

H. J. PICKERING

OPENING OF THE SIXTH SEAL.

We have reason to feel grateful that we did not rise today, with eyes, yet seeing not—and with ears, yet hearing not. We do rejoice, and our heart is filled with gratitude to heaven, that we were permitted to have the "Eyes of our Understanding" opened before we went to witness the great exhibition of DANIEL'S powers as a Painter. Yet it is but a *Miniature* view of that great and awful event which he attempted to portray, recorded by the inspired Penman in Revelations chap. 6.

In these in the Holy Scriptures, any event—among the vast mass of magnificent imagery there recorded—is there any event the mere perusal of which conveys more grand and awfully sublime ideas to the mind, (if willing to receive instruction) than JOHN'S description of the "Opening of the Sixth Seal?"

All the stars of heaven fell unto the earth, even as a fig tree casteth her untimely figs, when she is smitten of a mighty wind.

And the heaven departed as a scroll when it is rolled together; and every mountain and island were removed out of their places.

And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens, and in the rocks of the mountains.

And said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth on the throne, and from the wrath of the Lamb:

For the great day of His wrath is come; and who shall be able to stand?

Let the Reader ponder upon this. The Almighty God has declared that the event here recorded

SHALL TAKE PLACE!

note. These make sense. His will is done. His gold and his jewels deck the rock on which he sits, which, in an instant, may be hove to heaven.

O it is needless to recount the awfulness of the Painter, all which will fall in short of the dread REALITY! Readers, to see this picture; it is at the American Academy, Barclay-street; and, if you go in on human spirit, it may do you as much good as a thousand Sermons.

So exquisitely is the human figure painted that it appears to stand out in bold relief, the granite and the fire and the cities and the clouds look as they do look. We observe but two or three slight omissions in the whole subject, and were declare that it is incomparably the greatest work of Art that we have witnessed in the New World—and we have seen West's efforts—Great they are.

FALLING STARS.

Howbeit, when he, the Spirit of truth is come, he will guide you unto all Truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak; AND HE WILL SHew you THINGS COMING.

St. John.

Wherefore TONGUES are for SIGN, not to them that believe, but to them that believe not. 1 Cor. 14, 22

For behold, the day cometh, like a thief, in which all things shall be burnt up, and all that do wickedly shall be burnt up; and the day that cometh shall burn them up; saith the Lord of hosts, that it shall leave them neither root nor branch.

Malachi 4.



We do not call this a solemn warning, but a glorious exhibit of the Works of the Almighty, which were witnessed in this our firmament the morning of Wednesday last, by the names of METEORIC PHENOMENON. As we saw a Philosopher come to a conclusion that it was a perfectly natural and not a supernatural event, we should not be surprised if it should occur again.

to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened." Verses 21, 22. The Protestant Reformation of Europe broke the fetters of papal intolerance with which the world had been bound for so many years, and gave freedom to the exercise of conscience.

A TWOFOLD SIGN

Following this, Jesus said: "Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory."

According to this prediction, the last two signs in the heavens before His return to this earth would be the darkening of the sun and the falling of the stars. He declares further: "When ye shall see all these things, know that it [margin, "He"] is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled."

ENGLISH SCOTS

it struck off it seems to the West, in
WIND up? (See the Fall)
is the SERPENT hang in the Heavens
not from the circle—near the zenith—of
left an immense trail behind, 2
deep wide, and as measured by the
about 24 feet long. Its first end was
beautifully with blue, it merged into a
an orange ball, near the size of a man's
and then rapidly vanished.

impossible to describe the beauties of the
with tongue or pen. We could write heart
subject, but must conclude.

stars in falling presented a uniform diver-
But we doubt if the point, or circle,
which they appeared to emanate, was 15
south easterly from our zenith, at some
or 2-3ds of it.

stars fell almost to the horizon, others
half way down the arch, and others not
than one third. Some balls appeared to
nearly large, the size of a hat; others
all as an orange. Some lines of light
red no thicker than whip cord; others
black as your wrist. We think all the pri-
colours were displayed. We saw blue,
orange, red, falling to every point of
The circle above, from whence
it, was very accurately preserved.
near Olney of Yale college acknowl-
e cause of "Falling Stars" is not well un-
derstood by Meteorologists.

Falling Stars have been before witnessed; it is
fully conceded, however, by Readers, that
Exhibition exceeds anything that has yet
witnessed in modern times.

stars, it appears, have always marked
wonderful epoch. There was a flight of
comets, it seems, immediately pre-
ceding the American Revolution. In 1776 just
the dreadful earthquakes at Cumana,
America, these Phenomena were wit-
nessed.

Abold and Bonpland describe another
of the kind on the night of Nov. 12, 1777,
in America.

have heard that the last great earthquake
in 1755, was preceded by a shower of
fire. And exhibitions, presumed to have
from the Pontine arches, Italy, have a
borne a slight resemblance to the scene just
described.

any things now appearing upon the Earth
a reminder of that which is the "LAST
DAYS." This is, indeed, the day
type of an awful day not yet past.
This is our sincere opinion, and we
think we are not ashamed to say so.

in, may, and have called it "the last
day" if they call it "the last day," and
if they are mistaken, I am not
of human city, man's sorrow,
while we obey human laws, we
and God and have the right to

One may very properly ask: "What does He mean by 'this generation'?" Does that term apply to the generation contemporaneous with the disciples, or does it mean the last generation, or both?" It is well to bear in mind that these prophecies have a double application. The Lord's prophecy was given in A.D. 31, and Jerusalem was destroyed in A.D. 70, nearly forty years after the prediction; so we may assume that there were many who heard and saw Jesus who also witnessed the destruction of the city. That generation is also undoubtedly a figure, or type, of the last generation. They who heeded the warning escaped from the city, and were spared from suffering and death in the awful siege. They of the last generation who heed the warning of Christ will escape the destruction of the world and the end of the wicked.

When Jesus said, "This generation shall not pass, till all these things be fulfilled," He was speaking secondarily of His second coming. The immediate generation to whom He spoke lived to see but a few of the signs fulfilled. There remained the events of the long centuries of tribulation followed by the darkening of the sun and the falling of the stars.

Therefore the "generation" of whom He spoke must come into the interval between the last of the events—the falling



John Sylvester McKay, born in Detroit, Michigan, November 7, 1821, now residing in Detroit, says: "In the fall of 1833, I accompanied my father on a business trip to Boston, Massachusetts. We made the journey from Detroit to Buffalo by boat, thence to Albany by way of the Erie Canal, and down the Hudson by boat to New York, and from New York to Boston by water.

"While we were passing through the Erie Canal, the rudder to the boat became broken, and we anchored by night along the side of the canal, and camped on the shore. Besides my father, there was the boat captain, with his wife. It was while lying there under the tree in our improvised camp that we noticed the increasing frequency of the shooting stars until about midnight, when the heavens appeared to be alive with them. They appeared to fall as thickly as falling rain, shooting at all angles, crossing and recrossing. I was very much frightened and trembled like a leaf, and from what I had heard of the Judgment, believed it had actually come. The captain's wife, who was a Roman Catholic, prayed and counted her beads, which she had carried in her pocket. The shooting stars continued until the breaking of day, when they were lost to sight because of the increasing daylight."



Edwin West (left photograph), born near Philadelphia, December 1, 1823, now residing in Brooklyn, New York, says: "As I recall the event of falling stars, the night of November 13, 1833, was crisp and the wind was high. Father went out to cover some goods in the yard when his attention was attracted by the shooting of the stars, and he immediately called the family to witness it. The stars descended like a rain of fire, many of them having the appearance of fiery serpents, and seemed to strike the ground and disappear. My parents were not excited, but many thought the Day of Judgment had come."

Hiram Shaw Guilford, born at Dresden, New York, March 1, 1829, now residing at Chesaning, Michigan, says: "I had been with my mother on a business trip to Whitehall, New York, and we were returning to Dresden on the night of November 13 by boat on Lake Champlain when about nine o'clock in the evening our attention was attracted to the frequency of shooting stars, which continued to increase. We were on the outer deck when they began to fall, and I became very much frightened, and implored my mother to go to the deck below. The lower deck was only partially covered, so our view of the display was not obscured. There was quite a company of people on the boat. Many of them appeared very much frightened. The shooting stars had the appearance of raining fire. Some appeared very much brighter than others and shot out in all directions. It was well towards morning when they ceased to fall. My mother at the time believed the occurrence to be a sign of the end of the world and the coming of Christ, as did also my father. When we reached home, we found many of our neighbors much disturbed by the occurrence."

of the stars—and the actual appearing of Christ with all His holy angels. The generation occupying this interval of time is the one which, looking back over the centuries, can see the fulfillment of all the events foretold in this prophecy.

The darkening of the sun, and particularly the falling of the stars, are events that become of paramount importance to us in this prophecy. The darkening of the sun and the moon occurred on the Dark Day of May 19, 1780; and the prophecy concerning the falling of the stars met its fulfillment in the phenomenal meteoric shower of November 13, 1833.

I have taken the pains to examine the files of colonial newspapers and other printed matter published during the months of May and June of the year 1780, and I have found some very interesting accounts of that wonderful day of May 19. There was not an eclipse, as some may suppose. The moon was in the full, indicating the position of sun, moon, and earth to have been such as would make an eclipse impossible. The papers of New England, and especially those of Boston, gave voluminous accounts. Notwithstanding the colonies were torn by the war of the Revolution, the unusual darkness of that day caused much apprehension and fear. Scientists and philosophers who could not agree as to the cause, carried on a quite heated controversy in the Boston papers.

INTERESTING NEWSPAPER COMMENTS

The following appeared in the *Continental Journal and Weekly Advertiser*, published at Boston, May 25, 1780:

"Mr. Printer: As the darkness which happened on the last Friday was unusual, and to many people surprising, it will no doubt gratify the public, to have observations which have been made in various parts communicated. In this way we may learn the extent, and perhaps ascertain the cause, of so remarkable a phenomenon. With these views I send you the inclosed. . . . 'About eleven o'clock the darkness was such as to demand attention, and put us upon making observations. At half past eleven, in a room with three windows, twenty-four panes each, all open toward the southeast and south, large

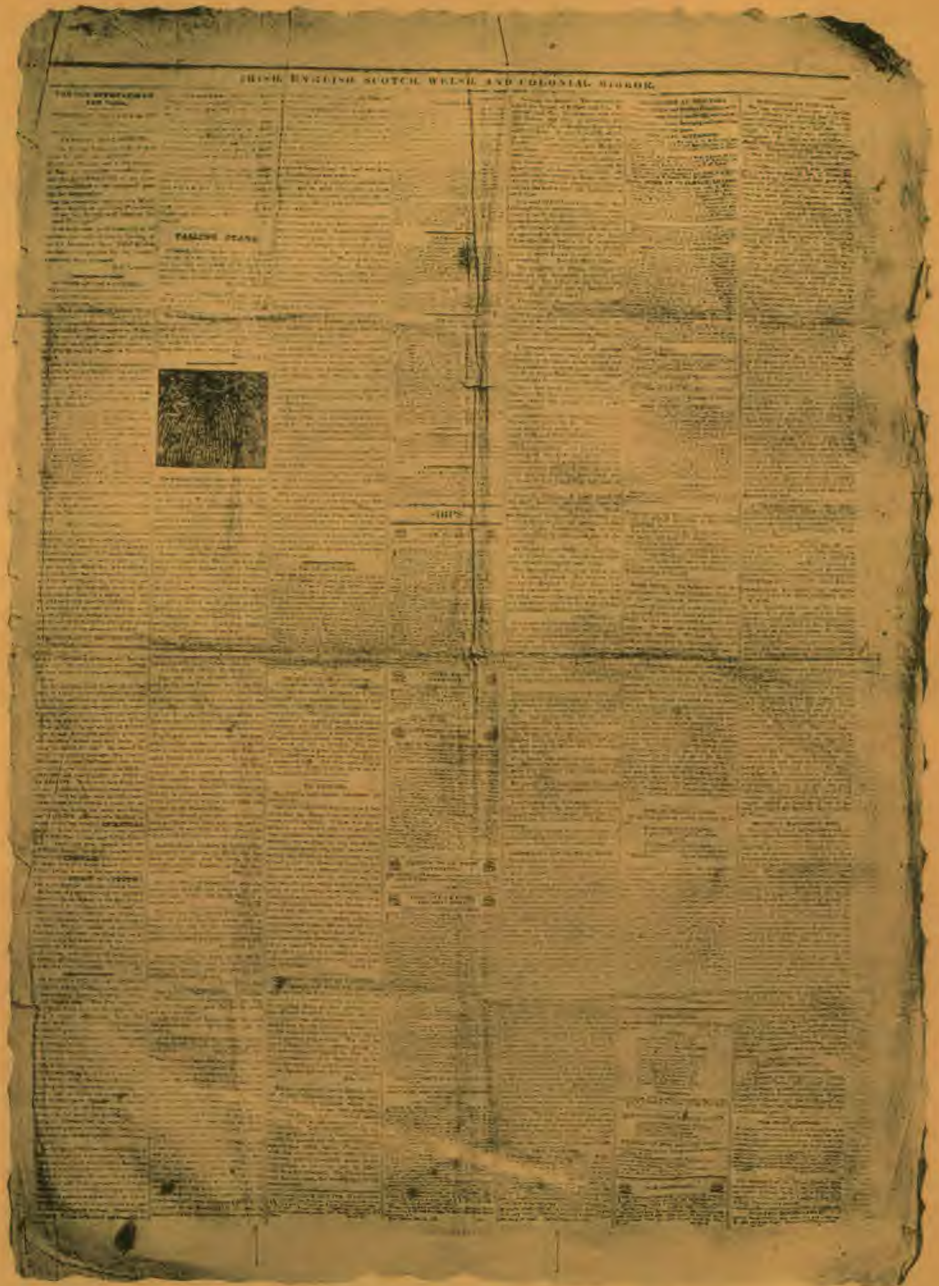
print could not be read by persons of good eyes. At twelve o'clock, the windows being still open, a candle cast a shade so well defined on the wall, as that profiles were taken with as much ease as they could have been in the night. About one o'clock a glin of light which had continued till this time in the east, shut in, and the darkness was greater than it had been for any time before. Between one and two o'clock, the wind from the west freshened a little and a glin appeared in that quarter. We dined about two, the windows all open, and two candles burning on the table. In the time of the greatest darkness some of the dunghill fowls went to their roost. Cocks crowed in answer to one another as they commonly do in the dark. Frogs peeped—in short, there was the appearance of midnight at noonday. About three o'clock the light in the west increased, the motion of the clouds more quick, their color higher and more brassy than at any time before. There appeared to be quick flashes of coruscations, not unlike the aurora borealis."

WICKED BOSTON!

The following appeared in the *Independent Chronicle and Universal Advertiser*, Boston, June 15, 1780:

"Mr. Willis: The following letter from a very worthy gentleman in a neighboring town, repeating the unusual darkness which overspread this part of the world on the nineteenth of May, is at your service: 'I have also seen a very sensible captain of a vessel, who was that morning about forty leagues south-east of Boston. He says the cloud which appeared in the west was the blackest he ever saw. About eleven o'clock there was a little rain, and it grew dark. Between one and two he was obliged to light a large candle to see by. There had been to this time a gleam, or glin, as he called it, in the east. It was now wholly shut in, and the greatest obscuration was between two and three. He further observed, the air was uncommon thick, and afforded an unusual smell. Between nine and ten at night, he ordered his men to take in some of the sail, but it was so dark they could not find the way from one mast to the other. Gentlemen from Connecticut tell me, the smell which they observed was like that of burnt leaves, or old stubble. Coasters from eastward say, the darkness was very considerable farther than Cape Elizabeth.'

"These are the principal things I have heard respecting the phenomena since I saw you. Various have been the sentiments of the people concerning the signs of Providence spreading this unusual darkness over us. Some suppose it portentous of the last scene. I wish it might have some good effect on the minds of the wicked, and that they may be excited to prepare for that solemn day. Some suppose it emblematical of the moral darkness which has spread over these ends of the earth. But however bad we are, I cannot suppose we are so much worse than the rest of the world, as that Heaven has pointed us out in this manner as the objects of its peculiar vengeance. Some in the country have given it as their opinion that this darkness was occasioned by the sins of the Boston people; and I have heard that a country gentleman then in town, wrote his lady,



Reduced facsimile of the "Old Countryman." This is the complete page of which the reproductions on pages 8 and 9 are but a part. As will be seen, nearly three columns are devoted to the account of the falling stars.

that he thought Boston was as ripe for destruction as Sodom was, just before the storm of fire and brimstone was sent upon it from heaven. But such observations as the above, dissevers (?) more superstition and envy, than religion and good sense."

The following is taken from the *New England Magazine*: "Many were full of the belief that the Day of Judgment was come, and conducted themselves accordingly. Even when found that the trumpet was not sounded, nor the dead raised, that the darkness was dissipated, and the regular succession of day and night restored, they imagined it the forerunner of some direful disaster, which the crying sins of a guilty land would speedily bring down upon it. For this they looked, with fear and trembling, for about two years with painful anxiety, till our independence was acknowledged and peace proclaimed; when their dismal forebodings were lost in the songs of joy and shouts of victory."—Volume 14, January to June inclusive, 1833, page 381.

It will be observed that the unsatisfactory and contradictory reasons assigned by scientists and philosophers only served to increase the perplexity and fear of the people generally concerning this remarkable phenomenon. The event took place during the war of the Revolution, when the foundation pillars were being laid for a new civil and religious freedom that would mark a new era in the history of the race and add impetus to the proclamation of the everlasting gospel. Significance attaches to the fact that God chose the New World for the fulfillment of this sign, and New England particularly, which became the modern cradle of liberty.

The last prediction in this remarkable prophecy, before the actual coming of Christ, was, "The stars shall fall from heaven." John the revelator, describing the closing events of earth's history, also had in vision a view of this wonderful event. Concerning it he said, "The stars of heaven fell unto the earth, even as a fig tree casteth her untimely [margin,

"green"] figs, when she is shaken of a mighty wind." Revelation 6:13. Green fruit holds very tenaciously to the limb, and a very strong wind is required to shake it off, when the force of the wind will throw it a considerable distance. Those who were fortunate enough to witness the event have never forgotten it; the sight left an impression which time could not efface. The testimony of eye-witnesses corroborates in a striking manner the Scripture prophecy. The accompanying portraits are of personal acquaintances of the writer who were eye-witnesses of the event. Two of them share in the "blessed hope" and are looking for the coming of the blessed Christ.

SURPASSED ANY FIREWORKS

Newspapers of Boston, New York, Philadelphia, and Washington gave full accounts of this wonderful shower of meteors. The New York *Evening Post* bearing date of Wednesday, November 13, 1833, contained the following:

"This morning about three or four o'clock a most remarkable meteoric phenomenon was witnessed by hundreds of people coming from the country to market, and by others whose vocations led them abroad at that early hour. Some two or three hours after midnight small shooting stars began to be observed in the sky, which gradually increased in number and magnitude until the whole firmament appeared in motion with them, as if the planets and constellations were falling from their places. They were of various sizes, from the magnitude of Venus to that of the smallest perceptible fixed star. A person who witnessed this phenomenon describes the appearance presented by the heavens as magnificent beyond conception. The general direction of these meteors was westerly, and their tracks as they descended towards the earth were nearly parallel, so that it appeared as if the scope of the heaven was raining down a shower of fire, which was driven in an oblique course by the wind. The appearance of the largest of these meteors was attended with a visible illumination of the atmosphere, like that caused by a faint flash of lightning."

The following day (the fourteenth), the *Post* gave a very considerable account; and on the fifteenth, it had the following: "The same extraordinary phenomenon which was witnessed here day before yesterday morning seems also to have been seen in equal splendor at the most remote places from which we have received subsequent intelligence."

The Boston *Transcript* of the thirteenth said: "This morning, between half past three and half past four o'clock there was a war of shooting stars in the northwest. For an hour meteor succeeded meteor in such rapid succession that it was impossible to count them; at times the sky seemed full of them, and the earth was illuminated as with a morning light. They shot in each direction, principally, however, from the southeast towards the northwest, and four or more appeared lower than twenty-five degrees from the horizon. They were many thousands in number, so that they shot from one part of the heavens to the other. They would burst like rockets, discharging balls of fire in all directions. The

The Voice of Jesus

"He calleth His own sheep by name, and leadeth them out. . . . And the sheep follow Him: for they know His voice." John 10:3, 4.

BY WILLIAM P. PEARCE

REMARKABLE the power of the voice and voice inflections. Gladstone's was compared to a cathedral bell sounding over a river. Henry Clay's voice had an indescribable charm. It could ring out in trumpet tones, or plead in low, plaintive notes, which pierced and thrilled the hearer like the chanting of the famous "Miserere" at Rome. It is said that he could utter the words, "The days that are no more," with such a melancholy beauty of expression that no one could hear them without shedding a tear.

Very many things can be said of the voice of Jesus. It was *enticing*. What royal and persuasive invitation! Horatius Bonar had this in mind when he wrote the lines:

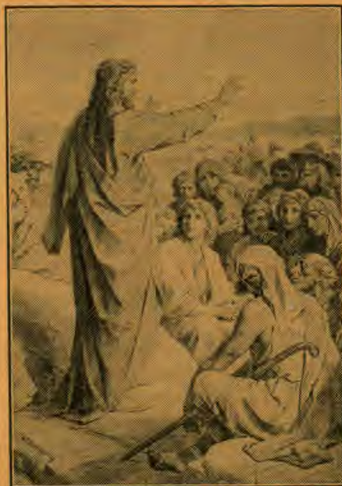
"I heard the voice of Jesus say,
'Come unto Me and rest.'"

The voice of Jesus was *sympathetic*. Hear the tender tones of the Master as He says to the bereft sisters of Lazarus, "Where have ye laid Him?" and of Mary, who broke the alabaster box of ointment on His head, "Let her alone: against the day of My burying hath she kept this." John 11:34; 12:7.

The voice of Jesus was *commanding*. It was one of authority. In the synagogue at Capernaum, He said to the unclean spirit, "Come out of him." Mark 1:25. On the boisterous sea, it was to winds and waves, "Peace, be still." Mark 4:39.

The voice of Jesus was *convincing*. Thomas Carlyle said, "The highest voice ever heard on this earth said withal, 'Consider the lilies.'" Dion Cassius said that there was such a grace in Cleopatra's voice that whatever man she spoke to, "she could wheedle him, and draw him." But the Jesus voice! How kind, how true, how pleasing! In His parable of the good Shepherd, He said, "The sheep hear His voice: and He calleth His own sheep by name, and leadeth them out. . . . And the

(Continued on page 15)



morning was dark, and the atmosphere clear and cold. Those who were so fortunate to witness the scene, describe it as brilliant beyond conception, and far surpassing the most brilliant artificial fireworks."

COULD READ TIME

A writer in the Baltimore *Patriot* described the meteoric shower as it appeared to the spectators in that city: "Being up this morning at five o'clock, I witnessed one of the most grand and alarming spectacles, which ever beamed upon the eye of man. The light in my room was so great that I could see the hour of the morning by my watch which hung over my mantel, and supposing there was a fire near at hand, probably on my premises, I sprung to the window, and beheld the stars or some other bodies presenting a fiery appearance, descending in torrents as rapid and numerous as I ever saw flakes of snow or drops of rain in the midst of a storm.

"Occasionally a large body of apparent fire would be hurled through the atmosphere, which without noise, exploded, when millions of fiery particles would be cast through the air. To the eye it presented the appearance of what may be called a raining of fire, for I cannot compare it to anything else. Its continuance, according to my time was, from the moment when I first discovered it, twenty minutes; but a friend whose lady was up, says it commenced at half past four; that she was watching the sickbed of a relative, and therefore can speak positively as to the hour of its commencement. If the time was correct then it rained fire fifty minutes. The shed in the adjoining yard to my own was covered with stars, as I supposed, during the whole time."

The Washington *Telegraph* gives the following account of the phenomenon of this profuse shower of meteors, as it was observed in that city: "This morning, about half past four o'clock our attention was arrested by something which appeared, so as to produce the impression that they might be bright sparks from a neighboring chimney. Their number and magnitude increased gradually, till going out in the open air, they presented one of the most extraordinary and sublime spectacles which we have witnessed. They appeared to shoot, generally from a point southeast of the zenith, diverging at various angles, in all directions keeping up a continual shower, though they appeared also to move by fits, with intervals about such as usually occurs between flashes of a sheet of lightning, some of them being so brilliant as to cause a general illumination of considerable brightness. Many of them left their traces in the air, which hung like swords of fire above the earth for a minute or more. Ten or fifteen of these aerial weapons were often glancing at once. Some of them appeared crooked and irregular, before they disappeared. The air was remarkably clear and pure, and the stars shone with unusual brilliancy. This splendid exhibition after attaining its height of grandeur, gradually died away, with the increase of twilight, till it either ceased or became invisible."

The *Post* of November 21 contained the following item: "The late meteoric phe-

nomenon was witnessed as far west as Warren, in Ohio, and as far south as Charlestown and Savannah; though there the hours of its appearance seem to have varied from what they were here. In Charlestown the heavens appeared filled with falling stars from ten in the evening until three, when they disappeared."

The New York *Albion* of November 16 gave a lengthy account as witnessed by Prof. Dennison Olmstead, of Yale College.

A FIERY SERPENT

The *Old Countryman*, a weekly newspaper published in New York, under date of November 21, had this description: "The heavenly vision that was beheld here last Wednesday commenced immediately after midnight. Then the star shoots were few and far between. By one o'clock the fluid discharge had become almost incessant; and by two o'clock the whole heavens were streaked with liquid fire and strung with golden beads, which bursting upon us in brightness of various colors and various diameters now hid the soft glory of the stars, and anon would have caused the moon, if present, to have hung her head, and acknowledged herself outshone.

"At four o'clock, it appears, the explosion of one of the falling balls was sensibly heard. And about quarter past five we saw a star shoot from near the zenith, about two or three points to the westward of north, which in descent showed a line of color fire, the color of fish blood, about two or three inches wide, which after traversing far down the vault described a ball the size of a man's hat, and then rushing on the road it had come, and actually became a serpent [as shown in the woodcut]. It laid upon the firmament we say ten minutes, others say twelve, and then it struck off it seems to the west, and scrowled up!

"While the serpent hung in the heavens, a star shot from the circle—near the zenith—about south-southeast which left an immense trail behind, two inches wide, and as measured by the eye, about twenty-four feet long. Its color was tinged beautifully with blue, it merged into silver, became an orange ball, near the size of a man's hat, and then rapidly vanished.

"It is impossible to describe the beauties of the scene with tongue or pen. We could write hours on the subject, but must conclude.

"The stars falling presented a uniform divergence. But we doubt if the point, or circle, from which they appeared to emanate was fifteen degrees southeasterly from our zenith, as some assert, or two thirds of it.

"Some stars fell almost to the horizon, others not more than one third. Some balls appeared to be immensely large, the size of a hat; others as small as an orange. Some lines of light appeared no thicker than a whipcord; others as thick as your wrist. We think all the primitive colors were displayed. We saw, blue, green, orange, red, falling to every point of the compass. The circle above, from whence they started, was very accurately preserved."

The accompanying picture is a reproduction of the woodcut that appeared in the *Old Countryman* with the article herein quoted. Coming out at that par-

ticular time, it is of special interest as illustrating just how the stars appeared in falling. In a striking manner, it verifies John's description as given in Revelation 6:13.

Some have claimed that the falling of stars is a periodical event, occurring every thirty-three years. In 1866, the event was expected; but those who took the pains to watch for it were greatly disappointed. Again in 1899, the event was talked of, but the stars did not fall. In the annals of history, there has been nothing of the sort to compare with the wonderful shower of 1833, which, because of its isolation and the time of the world's history, undoubtedly fulfills our Lord's prophecy.

Jesus further declared, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." The focal point in the prophecy of Matthew 24 was the second coming of Christ; therefore logically the "gospel of the kingdom" would have as its principal theme the second literal and visible appearing of Christ. That gospel is now being actively proclaimed in nearly every country of the world. When its work of witnessing is completed, then Christ will come, according to His promise. (John 14:1-3.)

While we do not know the day or the hour of His appearing, the signs indicate that His coming is near—in this generation; yea, even at the door.

A New Year's Resolve.

Forgetting the Evil: Remembering the Good

BY JOSEF W. HALL

THERE is a great deal of true philosophy in forgetting. They of sweetest character among us are those who can forget many things—not merely tuck them out of sight somewhere, where their festering influence will gradually permeate the entire disposition, but shed them into oblivion, as thoroughly as last summer's coat of sunburn. He who, remembering the encouraging things, looks hopefully upon the future, is an optimist; while he who, remembering the distasteful things, looks ahead with cynicism, is the pessimist. He is a poor forgetter.

A man's Christian experience depends upon what he remembers and what he forgets. One of the most powerful bits of language I ever read, in self-satire of the ways of man, is the complaint of the Hebrews who tired of eating manna in the desert, and "wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt for naught; the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away; there is nothing at all save this manna to look upon." And they "wept before Him, saying, Why came we forth out of Egypt?" But, the psalmist says, "They forgot God their Saviour, who had done great things in Egypt, wondrous works in the land of Ham, and terrible things by the Red Sea."

THEY FORGOT THE BEST

They forgot their slavery in Egypt—the terrible oppression that aimed to exterminate them by overwork, and the monstrous tyranny that massacred their sons; forgot their wonderful deliverance, and their indebtedness for liberty of conscience, freedom of person, and the right of possession; but, ah, there was one thing which never slipped from their memory—the fish, the melons, and the garlic! They got over their lapse, by a most severe and painful experience. What they wanted was granted them, and they ate its bitterness. The fish, the cucumbers, and the onions did not fatten them. David says, "He gave them their request, but [it] sent leanness into their

soul." How true of many things we yearn for, and, to our detriment, get!

The Chinese is often the butt of jests by the stranger within his gates, because he puts things without euphemism in terms of the rice bowl. We prefer not to state it so baldly; but we are none the less mindful of our physical sustenance, while easily forgetful of our spiritual weal. The beefsteak and onions of the American may be remembered before his God as likely as the fish and onions of the Israelites.

Let us pray to be delivered alike from a crass materialism "whose belly is its god," a whimpering adversity, and an ingratiating prosperity. Each has its "Beware!" lest we forget, and the last is the most insidious. "And it shall be, when Jehovah thy God shall bring thee into the land, . . . and thou shalt eat and be full; then beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, out of the house of bondage." Timely warning for us all, who have come out of national peril into heretofore untasted prestige and envied prosperity!

A GOD WHO FORGETS OUR SINS

As what a man remembers and forgets reveals his character, it is the same with God. How we love a father who can forget all the mean things, the disobedient acts, the estrangements of our youth, but everlastingly remembers our desires to be and our attempts to prove ourselves worthy of him, his oneness with us, and his good purposes toward us! We have known parents who never could forget nor refrain from calling up the foolish and the "raw" mistakes committed by their children, much to the latter's discomfort or alienation.

God is not such a parent. Notice a few of His broad assertions of forgetfulness—He, with His omniscience, what He can forget! "They shall all know Me, from the least of them unto the greatest of them, saith Jehovah: for I will forgive their iniquity, and their sin will I remember no more." Jeremiah 31:34. "I, even I, am He that blotteth out thy

transgressions for Mine own sake; and I will not remember thy sins." Isaiah 43: 25.

And then, the things which He remembers! "Jehovah thy God is a merciful God; He will not fail thee, neither destroy thee, nor forget the covenant of thy fathers which He swore unto them." Deuteronomy 4: 31. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, these may forget, yet will not I forget thee." Isaiah 49: 15. "God is not unrighteous to forget your work and the love which ye showed toward His name." Hebrews 6: 10. His covenant, His people, our pitiful efforts to show our love—these He never forgets.

REMEMBERING THE PURE

The divine commands for the Christian to remember are as formative to his character as our injunctions to our children, constantly repeated in many different connections. In the heart of the Ten Commandments, we are warned to remember—"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath." We are told to forget not hospitality—"to show love unto strangers;" to "remember them that are in bonds." We are told to think on, or remember, the things that are true, honorable, just, pure, lovely, and of good report—the virtuous and the praise-worthy things.

In one of the most inspiring statements of purpose ever penned, we find there is something to forget—something so inclusive that it involves casting aside every weight which has hindered us, cutting clear from every bedraggled and sticky thing which has beset us. That we can do all this by the simple process of forgetting—that we even *can* forget—seems an impossible thing; but the hot, unflickering fire of a noble resolve will burn clean the cells of morbid memory. "I count not myself yet to have laid hold: but this one thing I do, *forgetting* the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus."

WASH THE SLATE

When we get the vision of the things before, and the resolve to stretch after them, it will be easy to clean the files of the cumbering stuff we could not bear to part with before, and burn the scrap as our last sacrifice to the gods which have deceived us but shall delude us no longer.

The happiness of our experience is dependent on what we can forget of our hardships and the mistakes of our fellows and the chagrin of ourselves, and on what we can remember of God and of good and of The Vision.

"Bless Jehovah, oh my soul,
And forget not all His benefits;
Who forgiveth all thine iniquities;
And healeth all thy diseases;
Who redeemeth thy life from destruction;
Who crowneth thee with loving-kindness and tender mercies;
Who satisfieth thy desire with good things,
So that thy youth is renewed like the eagle.
Jehovah executeth righteous acts,
And judgments for all that are oppressed."
Psalm 103: 2-6.

The Mother of All Evils

By

CHARLES THOMPSON



Judas betrayed his Lord because he harbored covetousness in his heart. He repented when it was too late.

SELFISHNESS is ruinous to the human soul. It is un-Christlike, and must be overcome by those who are followers of the Saviour. Jesus said, "If any man will come after Me, let him deny himself, and take up his cross, and follow Me." Matthew 16: 24. Following the path of selfishness leads away from God. Lucifer, a light-bearer in heaven, followed it, and it made of him Satan. Judas, one of the twelve chosen apostles, cherished it, and lost his position and his life, here and hereafter.

Jesus warns against it in Luke 12: 15. He says, "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Then follows a parable of a man who was selfish. He lived for self, he talked to himself, concerning himself, and planned wholly for himself, and lost his soul. This illustration is the foundation for the admonition given above.

Another selfish character is brought to view in 3 John 9: "I wrote unto the church: but Diotrephes, who loveth to have the preëminence among them, receiveth us not." John was a beloved disciple, chosen of God, and ordained to bear responsibility in connection with His church upon earth. Seeing dangers threatening the church, and being absent from them, he addressed a letter to them. But Diotrephes took the liberty to sidetrack it. The reason given is, he loved the preëminence. He would not consent for any one to address the church but himself. He felt that he knew what the church needed. Then there were doubtless those who did not care to hear from any one but Diotrephes; and he, feeding upon this, took the preëminence.

This character stands out as a danger signal for another kind of selfishness than that depicted in the parable in Luke. The only mention we have of Diotrephes in the Bible is here. He was evidently not the chosen leader of the church. We have no account of his being such. John addressed himself to Gaius, the well-beloved in the truth. But Diotrephes, who presumed to soar above and over all, ignored all rank, and as a self-opinionated and self-appointed leader, took the preëminence.

He not only ignored John's letter, but he prated against him "with malicious words." Maliciousness is defined to be mischievous intentions without just cause. Malice is a twin sister of envy, and envy is connected with selfishness by the words of another as follows:

"Envy is prolific, the mother of many evils. She, dark-faced, deceptive, and revengeful, formed a hellish coalition

with disappointed, wounded pride, and in her womb conceived the seed of anarchy and gave birth to the offspring of cruel rebellion. Selfishness is satanic. Unselfishness is heavenly. Selfishness is the mother of that foul, malignant brood, envy, jealousy, injustice, cruelty, hatred, murder; yea, of all that is sinful. Unselfishness is the benignant parent that gives birth to, and presides over, the household of patience, long-suffering, gentleness, tenderness, love—all that is Christlike."

So we see that Diotrephes endeavored to injure John's influence with the church in his absence. He did not receive him nor his letter, and forbade them that would. Thus he assumed to control the minds and dictate the actions of the brethren; and those who would dare to contrary his opinion, he took steps to eliminate, not only from official position, but from the church itself. Immediately following the description of Diotrephes, the disciple admonishes the beloved, "Follow not that which is evil."

May the Lord ever keep His children humble. "He that humbleth himself shall be exalted," and he that "exalteth himself shall be abased." Let us bear "one another's burdens, and so fulfill the law of Christ," who taught us, "Whatsoever ye would that men should do unto you, do ye even so to them." That the Lord may deliver us all from ourselves, is my prayer.

Then and Now

(Continued from page 4)

in modern means of destruction, some day to inspire an ingulfing tide that will flow to Armageddon.

Having learned the art of butchery and effectiveness of brute force, masses of men in all nations have determined to stop at nothing to gain their ends. Unheard of before, strikes are now agitated to gain political as well as industrial and financial objectives. The world is baring its arms and blindfolding its eyes.

God presents an extremely low state of morals in the people who faced the Flood. It is difficult to credit that all they thought and imagined was only evil all the time; but He knows the heart. They considered, planned, and fostered evil all day, and dreamed of it at night. The wickedness they could not materialize they imagined.

This is the prevalent state of the modern mind, because Jehovah says it is. We cannot read men's minds, except as their words and actions reveal what is going on within. But because so much

works out, it is not difficult to be a mind reader. The overwhelming popularity of the movie and the novel is evidence of the extent to which the great majority live in the unreal life. The story skips over, or stops just short of, the humdrum and the commonplace, which after all makes up a large part of the real things we meet. "Suggestive" pictures draw the crowds, because they start the imagination on an infatuating round of dreams; but the end is debility and discontent. The disgust nearly every one feels toward indecency is being swallowed up in lust; and the line between the wholesome and the degenerate becomes ever more faint.

There are many saving aspects about this old world yet; but careful observation shows that many of them are on the electric chair of public opinion, and only the earnest advocacy of the few saves them from the current. This is not a pessimistic view of the future. Pessimism looks at the present, and, judging all the future by it, gives a false picture of eternity. Optimism looks all the way through, takes by faith exactly what God says regarding the future, and invariably prophesies a bright eternity for all who will relate themselves rightly to the present. "Calamity howling" is transformed into "a remarkable prophecy" when it is fulfilled.

And here is the future which optimism paints: Corruption, violence, and evil imaginations will increase more and more till earth's cup of iniquity is full. But some will press toward the ark, sounding, as they go, a warning that will wave around the world like a radio message sent broadcast in an international language. The destruction will come by fire, and the renovation will be complete and everlasting. Human imaginations cannot begin to frame more beautiful, happier, brighter prospects than will then present themselves before those who see through to the kingdom.

The Christian's Initial Sacrament

(Continued from page 7)

His death?" Romans 6:1-3. It is patent, from this, that the significance of baptism is found in the significance of Christ's death.

What is the meaning of Christ's death? For what did He die? "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree." Galatians 3:13. When Christ died for us, He died under the "curse"; the condemnation of sin was upon Him when He went into the grave. So likewise do we show, when we go down into the watery grave of baptism, the condemnation of sin resting upon us.

PARTAKERS IN DEATH

But this is only part of baptism's lesson. Let Paul continue his explanation in Romans 6: "Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection: knowing this, that our old man

is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin." Verses 4-6.

How inspiring and plain it is! When Jesus rose from the grave, He left the "curse," the condemnation, in the tomb; He was henceforth free in righteousness. Consider these words: "Christ being raised from the dead dieth no more; death hath no more dominion over Him. For in that He died, He died unto sin once: but in that He liveth, He liveth unto God." Romans 6:9, 10.

DO THEY BELIEVE?

The same figure is carried out in regard to the believer in baptism. As in Christ he goes down into the watery grave under condemnation, so in Christ he comes forth from baptism a free, a

The Welcome Awaiting

Not a passing glimpse as He hurries by
When my Lord from heaven descends the sky,
But a glorious welcome to you and me
To escort Him home for eternity!

Oh, what are the plaudits the earth can bring,
Compared with the welcome of Christ, my King!
And what can the world with its glamour-show,
To one who is faithful, fore'er bestow!

There is naught that we crave that can e'er
compare
With the joy of welcoming Jesus there;
And none can imagine the bliss for aye—
Oh, the peace in His presence for one brief day!

Then what can eternity be with the King!
And what may I bring as an offering!
He asks but the service of my poor soul;
He will fill it full, and will make it whole.
And so I delight in His grace each day,
While I wait for His welcome, and home for aye.
WORTHIE HARRIS HOLDEN.

justified man, not to walk in the old ways of sin, but to "walk in newness of life." The "old man" of sin is gone; the "new man" in Christ lives. Or to put it in Paul's words, as elsewhere expressed in his writings: "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

There are two popular errors regarding baptism. One is that infants should be baptized; the other is that baptism may be performed by sprinkling or pouring. Let us deal with the former first. "He said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16:15, 16. It is evident, from this, that two steps precede baptism: hearing and believing. But you might preach to a baby a whole year, and you would receive nothing but the blank look of infancy. Your efforts would be wasted, for the babe could not comprehend your preaching. Nor can the little one believe. It has not yet reached the age of accountability; it knows not the difference between right and wrong. How then can it believe? And if hearing and believing precede baptism, how, Scripturally, can an infant be baptized?

Other Bible references show the force of this. "When they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and

women." Acts 8:12. Notice the necessary antecedents here: hearing and believing. Again: "Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized." Acts 18:8. The Corinthians, after "hearing" the preaching of Paul, believed; and then came baptism. If infant baptism is right, why was not Christ, who is our example, baptized when He was a babe?

Nothing can be sadder than the deception under which many sincere people labor, that any mode of baptism will do. Paul forever settles this question when he says, in Ephesians 4:4, 5, "There is . . . one Lord, one faith, one baptism." What would we think of a church that would offer us two or three Christs; whose officers would say: "My friend, if you don't like this Christ, we are pleased to offer you another Christ; and if you don't like that Christ, we can offer you still another"? What blasphemy! What shall we say, then, when two or three kinds of baptism are offered? Paul distinctly says that just as there is only "one Lord," there is only "one baptism."

THE APOSTOLIC PRACTICE

The only and true mode of baptism is immersion. Indeed, the word "baptize" is not an English word at all; it is the Greek word *baptizo* Anglicized. The reader may consult all the Greek lexicons obtainable, on this word *baptizo*, and he will find that in no case does it mean to sprinkle or to pour. It does mean to dip, to immerse, to submerge; it never departs from the thought of plunging something into a substance. Luther so understood it. "Baptism is a Greek word; in Latin it can be translated immersion, as when we plunge something into water that it may be completely covered with water."—*Opera Lutheri, De Sac. Bap. I*, page 319, "Baptist Encyclopedia," article "Baptism."

Says Calvin, "The very word 'baptize,' however, signifies to immerse; and it is certain that immersion was the practice of the ancient church."—"Institutes," lib. 4, cap. 15, "Baptist Encyclopedia," article "Baptism."

Neander, the eminent church historian, speaking of the early years of the Christian era, writes: "In respect to the form of baptism, it was, in conformity with the original institution and the original import of the symbol, performed by immersion."—"History of the Christian Church" (Torrey's translation), Boston edition, volume 1, page 310. In every place in the Bible where we read the word "baptize," we should read "immerse."

However, the Word itself shall indicate this. How was Christ Himself baptized? Turning to the account as given in Matthew 3:16, we read, "Jesus, when He was baptized, went up straightway out of the water." If Christ "went up . . . out of the water," He certainly must have been in the water, and been immersed in the river Jordan; which He was. A very interesting proof is that of John 3:23: "John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized." If it was right to baptize by sprinkling or pouring, why

was John at a place where there was "much water"? Would not that have been unnecessary? Ah, but "much water" was needed to immerse.

All are familiar with the story of Philip's baptizing the Ethiopian eunuch. Observe carefully the mode of this baptism. "He commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him. And when they were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing." Acts 8: 38, 39. Strikingly illuminating are the expressions "went down . . . into the water," "come up out of the water." They can fit no other procedure but immersion.

A BURIAL OF SIN

A still weightier consideration against sprinkling and pouring, is the fact that they make of no effect the beautiful figure contained in baptism; or to use one of President Wilson's well-known phrases, they take "the heart" out of the divine symbol. Referring again to Romans 6: 4, we read, "Therefore we are buried with Him by baptism into death."

In studying the significance of baptism, we found that the water represents the grave in which the "old man" of sin and condemnation is buried; and that when the "old man" is buried, then comes forth the "new man" of righteousness. But how can we bury the "old man" by sprinkling or pouring? When we inter the dead, do we sprinkle or pour a little earth upon the coffin, or do we completely cover the deceased?

When God through Christ enables us to put away the old life of sin, with its condemnation and evil habits, He desires that we thoroughly remove it, put it out of our sight. He does not care to have us lose the truth of the entire taking away of the "old man," by still leaving him exposed through the imperfect covering of sprinkling or pouring.

There is no more important Christian ordinance than baptism. It is vital to our salvation. To those who have not surrendered their lives to God, it is a call to accept Jesus Christ as their Saviour, and to make public demonstration of their purpose to "walk in newness of life." To those who are in the faith, it comes as a reminder of their baptismal vows to consecrate their all to Him who loved us.

The Voice of Jesus

(Continued from page 11)

sheep follow Him." John 10: 3, 4. To Pilate He declared, "Every one that is of the truth heareth My voice." John 18: 37.

Jesus uttered some blessed promises to those who hear and heed His voice. They are put into clusters like diamonds in a brooch, to show their brilliancy and their value. One is, They "shall be saved;" another, He gives them *eternal life*; still another, *No man shall pluck them out of His hand*; and yet another, "They shall never perish." John 10: 9, 28.

Blessed voice—the greatest potentiality, which shall endure to the end of time! The voice of Jesus is the voice of

the ages. He spoke on earth, and multitudes listened. He speaks in heaven, and God and angels listen. He is coming again, and His voice will wake the dead. By and by He will sit in judgment, and the wicked will tremble at His voice. And to crown everything, He will reign triumphant when the whole universe is readjusted to His pleasure. Then will conversation with Him be sweet.

For the New Year

FORGET the past mistakes; remember their lessons. Forget the sordid, the evil, the false, the base; with the buffeted apostle, "one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus. Let us therefore, as many as are perfect, be thus minded." Philippians 3: 13-15.

But "whatsoever things are true, whatsoever things are honorable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things;" for "out of the abundance of the heart the mouth speaketh," and "by thy words thou shalt be justified, and by thy words thou shalt be condemned." Philippians 4: 8; Matthew 12: 34, 37.

The Anchor

THESE are the "perilous times" of the last days, which try men's souls. The conditions in the world to-day are causing men's hearts to fail them "for fear, and for looking after those things which are coming on the earth." These conditions are surely fulfilling the Saviour's words as recorded in Luke 21: 26.

These words may apply especially to those "having no hope, and without God in the world" (Ephesians 2: 12). But it is equally true that the spiritual condition of churches in general makes "perilous" and trying times for the people of God; and those who do not have a genuine Christian experience, a sure hope, "as an anchor of the soul" (Hebrews 6: 19), will fall out by the way.

Neither will it suffice to have only part of an anchor—part of the fundamental doctrines that constitute "an anchor of the soul." As it takes all to buy the field, so it will take a complete anchor to hold God's people from departing from the faith in these trying times.

"The Word of God is plain. It is a straight chain of truth, and will prove an anchor to those who are willing to receive it, even if they have to sacrifice their cherished fables. It will save them from the terrible delusions of these perilous times." A. L. MANOUS.

ONE sin shut man out of Paradise, and one sin will prevent his entry.

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Signs of the Times

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JAMES COCHRAN, Circulation Manager.

Annual Meeting of the Pacific Press Publishing Assn.

NOTICE is hereby given, to all whom it may concern, that the annual meeting of the members of the Pacific Press Publishing Association, a corporation organized and existing under and by virtue of the laws of the state of California, will be held at the office of the association on Villa Street, in the town of Mountain View, county of Santa Clara, state of California, on the 26th day of January, A. D. 1920, at ten o'clock A. M.

The election of directors for the ensuing year, the advisability of amending, repealing, or adopting new by-laws, or such other business as may be necessary or proper to be transacted, will come before the members of the association.

By order of the directors.

C. H. JONES, President.

H. G. CHILDS, Secretary.

See notice of special meeting.

Special Notice

WHILE the regular annual meeting of the Pacific Press Publishing Association will be called according to the date given in the foregoing legal notice, yet on account of the general meetings to be held in Mountain View in connection with the Bookmen's Convention, February 8-10, and the Pacific Union Conference session, Glendale, Cal., February 13-22, at which time a large number of our members will be present, the regular annual meeting will be adjourned, no objections being offered, to Wednesday, February 11, 1920, at ten A. M. At that time, all the business that is usually transacted at the regular annual meeting will be presented for consideration.

We therefore extend a hearty invitation to all the members of the Pacific Press Publishing Association to attend the meeting on February 11.

By order of the directors.

C. H. JONES, President.

H. G. CHILDS, Secretary.

"The End Is Not Yet"

DECEMBER 17, 1919, came and passed quite the same as other days that have been set for the mundane *finis* by scaremongers, fanatics, or misinformed Bible students. Setting dates for this event has proved an interesting occupation for over nine centuries, in spite of our Lord's words, "Of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only." Matthew 24: 36.

In the year 1000 A.D., a multitude of deluded folk crusaded to Mount Zion, expecting the end of all things. We are told that in 1533, a man named Stoeffler "predicted a second Deluge, and the people turned Noahs. A rich Frenchman built a raft and stocked it with six months' food. A village fifty miles from any stream or sea raised a community fund to build a vessel of refuge. Stoeffler, on the appointed day, preached his 'last sermon.' 'Lo, it comes!' he cried; but it did not come. An enraged populace soused the prophet in a duck pond."

In 1844 occurred the great disappointment of thousands who had followed William Miller, who, although an honest and sincere herald of the present world-wide interest in the premillennial advent of our Lord, was mistaken in his interpretation of Daniel 8:14. He believed "sanctuary" to mean the earth; and "cleansed" as meaning destroyed by fire.

L. T. Spangler, in Pennsylvania, preached a cataclysm for 1908; and "Pastor" Russell confidently preached the destruction of "gentile" nations and their cities for 1914, to be followed by the "millennial dawn."

A live, energetic personality like Satan takes evil delight in having such predictions made, which becloud and bring reproach upon the true teaching of God's Word concerning this event.

That infallible Word gives certain clear-cut, unmistakable signs by which we may know when the real end is near. Part of these have been fulfilled; others have not.

Among fulfilled prophecies we find the following:

1. The pagan and papal Roman persecutions of Matthew 24: 21, 22, which were to last, according to the books of Daniel and Revelation, until near the close of the eighteenth century.

2. The great earthquake of Lisbon, November 1, 1755, at the opening of the "sixth seal," which ushered in the final epoch of history, reaching down to the second advent. Revelation 6: 12.

3. The darkening of the sun and moon, May 19, 1780. Matthew 24: 29; Revelation 6: 12.

4. Falling of the stars, November 13, 1833. Matthew 24: 29; Revelation 6: 13.

Some of the recurring signs are:

1. Wars, famines, earthquakes, distress of nations, signs in the celestial bodies. Luke 21: 25, 26; Mark 13: 7, 8; Matthew 24: 6, 7.

2. False Christs and prophets. Matthew 24: 24-28; Mark 13: 21, 22.

3. Marked spiritual declension among professed Christians. 2 Timothy 3: 1-5.

4. Increasing knowledge and circulation of the Bible. Daniel 12: 4.

Prophecies which must yet be fulfilled before the second advent and the end of the world include the following:

1. "This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come." Matthew 24: 14.

2. Revealing of the antichrist and the full development of spiritism. 2 Thessalonians 2: 7-10: "For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the



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Italy's new ambassador to the United States, Signor Baron Romano Avezzano, arrived in the last week of November with his wife and daughter.

Lord Jesus shall slay with the breath of His mouth, and bring to naught by the manifestation of His coming; even he, whose coming is according to the working of Satan with all power and signs and lying wonders, and with all deceit of unrighteousness for them that perish; because they received not the love of the truth, that they might be saved."

3. A religio-political power, headed by antichrist and aided by spiritism, will tyrannize over the whole world, enforcing its demands by boycott and finally by sentence of death. Revelation 13: 11-17.

4. A great time of trouble for both the world and faithful Christians. Daniel 12: 1: "And at that time shall Michael stand up, the great Prince who standeth for the children of thy people; and there shall be a time of trouble, such as never was since there was a nation even to that same time: and at that time thy people shall be delivered, every one that shall be found written in the book."

5. The seven last plagues, which will occur during the time of trouble, namely: "A noisome and grievous sore" upon the unrepentant.

The sea turned to blood.

Rivers and fountains turned to blood. Scorching of men by heat of the sun.

Darkness over the kingdom of "the beast."

The destruction or removal of the power which shall then control the Euphrates, that Eastern nations, together with other nations of the whole world, may gather "unto the war of the great day of God, the Almighty," at Armageddon.

The "great earthquake, such as was not since there were men upon the earth, so great an earthquake, so mighty," which will destroy the cities of the world; the judgment of "Babylon"; "and every island fled away, and the mountains were not found. And great hail, every stone about the weight of a talent, cometh down out of heaven upon men." Revelation 16.

The end of the world will not be marked alone by the conjunction of a few planets, the passing of a comet, the eclipse of the sun, or the fall of asteroids. "Learn not the way of the nations, and be not dismayed at the signs of heaven; for the nations are dismayed at them." Jeremiah 10: 2. Only the powerful language of the Apocalypse can picture even to a small degree the terrible judgments which will be visited upon mankind when the race has passed the bounds in blasphemy, immorality, and crime. There will be no mistaking the climax of trouble, mental and physical, that will sweep over the earth, or the event which it precedes.

"Even so ye also, when ye see these things coming to pass, know ye that the kingdom of God is nigh. . . . But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare: for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man." Luke 21: 31-36.

R. E.

Don't Worry

Don't worry about your position if your heart is right. God knows just where you ought to be. You do not. He may get you discharged so you will find something better, or He may have the whole management changed in order to keep you where you are. You never can tell which it will be.

Eaglets learn to fly, you know, by getting tipped out. They would stay in their nest and eat spring lamb as long as the old bird would bring it, if she did not push them off into space. That first drop must be a feather-raising experience for the eaglet. But he never falls to his death. Underneath him swoops the watchful mother. "The eternal God is thy dwelling place, and underneath are the everlasting arms." Deuteronomy 33: 27.

But if you fly, you must expect some sickening, bloodcurdling tail-spins, nose-dives, and side-slips. You may have the worst of luck, but the best of providences. Trust your Instructor.

"For promotion cometh neither from the east, nor from the west, nor from the south. But God is the judge: He putteth down one, and setteth up another." Psalm 75: 6, 7.